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John E. Zercher

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Evangelical VISITOR

December 16, 1968



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“GOOD TIDINGS OF GREAT JOY”

EDITORIAL

Can We Get to Bethlehem from Here?

Thoughtful Christians are rightly disturbed as we enter the Christmas season. So much of our observance is alien to the meaning of the Incarnation. This concern has produced noble efforts to restore to the season its true significance. Probably the most popular expression is the slogan "Let's Put Christ Back into Christmas."

However, there is an increasing number who despair of redeeming Christmas and restoring its true meaning. To the degree, they maintain, that we realize the popular slogan Christ would only be a captive of the day rather than its Lord. The secularization of that day has gone past the point of no return. For this group the call is: "Let's Get Christ Back Out of Christmas."

Whatever may be our approach towards the recovery of the meaning of the Incarnation we must confess that we have well nigh lost our way to Bethlehem. The ring of the cash register replaces the angelic chorus and the Discount Store the crude stable. Add to the commercialism the tradition and sentimentalism which surrounds our observance and it becomes a very valid question: "Can we get to Bethlehem from here?"

If we are to make that spiritual pilgrimage we will need to be quiet enough to hear the angels' message. Somehow in this season we must recover an inner calm and a time for reflection. The innumerable demands of the season result in tension rather than good will and frustrations rather than peace. As individuals, families, and churches we would do well to remember that as the Sabbath was made for man and not man for the Sabbath so is Christmas for man.

We need to guard our values. The full color ads, the attractive commercials, and the innumerable gift catalogs have very little to do with the Incarnation. And lest we forget—it is the Incarnation that Christmas is all about. The joy of giving and of receiving; the strengthening of family ties and traditions are Christian virtues. But Christian obedience has much to say about the gifts we buy and the monies spent. Christian responsibility calls for traditions and symbols which strengthen faith and give meaning to spiritual truth.

If we are to get to Bethlehem it is going to take a little theology. It is not enough to recall the historical events and share in the sentimental and traditional customs. It calls for more than the joyous and festive spirit. These are but the shadow. It is the substance which we seek.

Bethlehem was the first act in the divine and cosmic drama. Here God entered human existence. Here God became like us that we might become like Him. Here He became poor that we could become rich. Here God shows

how to meet human need as He made Himself of no reputation. Here He came not to be ministered unto but to minister and to give His life.

We will never really understand Bethlehem until we also consider Calvary and the Empty Tomb and the Glorious Hope. For the Babe of Bethlehem is both Saviour and Lord. In that pastoral village in the Judean hills "The hopes and fears of all the years were met . . . that night."

You can get to Bethlehem from here but it will take some doing. It's so easy to get lost!

From the Editor:

Dr. Paul Rees is one of my favorite writers. If a matter is of sufficient import to warrant his time to write, I should have the time to read. So I am particularly pleased to have as the lead article his "Christmas Out of Your Stocking."

Most, if not all, of us have been troubled about giving children toys of violence. Christmas throws the subject in bold relief. John Drescher, who shares in many of his writings concern for family life, speaks to this subject within the Christmas context.

Peter Dyck will be remembered by many for his moving recounting of the "Volendam Story" at the Kansas General Conference, 1951. He writes with the same sense of drama with which he speaks. In his "Just a Christmas Bundle?" he relates the account of one who gave herself along with the bundle. It reminds one of the line by James Russell Lowell "For the gift without the giver is bare."

Christmas has followed the message of the Incarnation around the world. It is Christmas without snow and holly and carols on the frosty night air. The editor of the Mission's pages has opened windows for us on Christmas on our Mission fields.

The article "Thanks, Dad" concerns an interesting experiment with an equally interesting result. Be certain to read to the end.

There is nothing particularly "Christmasy" about the Home Page. The last feature on this page related to Christmas and we hope many of you found added meaning this year in the making of an Advent Wreath. We believe that "Ten Commandments for Parents" are appropriate any time—perhaps especially so as we take "inventory" at year's end.

Each Christmas we relate again the note of Peace and Good Will. Confronted with the conditions of our society we are either vaguely optimistic or we entirely spiritualize the message or we defer its reality beyond history. We somehow forget that there is a valid witness and an effective one of Peace and Good Will by those who refuse to resist evil and who respond to the fact of evil and hatred through non-resistant love. Andrew Stoner examines this expression of Christian obedience and bears testimony to it.

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CHRISTMAS

Out of Your Stocking

Paul S. Rees

Some years ago Gerald Stanley Lee flung out the query: "Why should Christmas—when God turned the world over, and began all in a minute a new human race—why should Christmas be tucked away in men's minds as a feebly pretty country sentiment, a woman's holiday, a baby's frolic, the sublimest event on earth thrust playfully into the bottom of a stocking?"

There is no reason in heaven or earth why we should so tuck it away. On the contrary, there is every reason why we should get it out of the stocking and see it for what it is in its bright and bracing boundlessness. "Behold," runs the Luke account of the birth of our Lord, "I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord" (2:10,11).

Note the phrase: "to all people."

Both the adjective and the noun are important. "All" gives us the *universality* of Christmas. "People" gives us the *humanity* of Christmas. We need both if we are to get Christmas out of its stocking.

Neither Rome nor Jerusalem had this unlimited concern and outlook. Rome: patricians, plebians and slaves. Walls to high heaven! Jerusalem: Pharisees, Sadducees, Zealots; Jews and Gentiles. Curtains hanging from a hundred hooks!

Into a world so divided came the "good tidings" of a Savior born "to all people." This is Christmas Unlimited—Christmas with stocking removed and a wide world to win!

Divinely Unlimited

Christmas, for one thing, is *divinely* unlimited. Historically, Christians have believed that before Bethlehem God sent, to Israel and to the world, patriarchs and saints and priests and prophets, each with some flash of light from His mind, some revealing of His purpose, some stern word of His judgment. But in Jesus Christ there is no sending of angel, however powerful, or man, however noble. In Jesus God came Himself!

This is what theology calls the Incarnation. In a world of a million events this is the Event. Let hippies—and all others—take notice: this, from God's point of view, is *the* "happening." Professor H. H. Farmer of Cambridge University says of the Church: "Its fundamental dogma, in which all other dogmas are implicitly contained, is that in Jesus Christ God came into human history, took flesh and dwelt amongst us, in a revelation of Himself, which is unique, final, completely adequate, wholly indispensable for man's salvation."

Christmas proclaims, unless it be garbled and misrepresented, that in Jesus God has gone the limit of His ability to go and has given the limit of His ability to give. He has betrothed and married Himself to humanity for

Dr. Rees, widely known for his writing and pulpit ministry, is editor of *World Vision Magazine*.



the express purpose of removing the dark barrier that our sinful self-will has thrown up between ourselves and Him.

Humanly Unlimited

Christmas, moreover, is *humanly* unlimited. The nativity announcement and anthem vibrate with the words: "good tidings of great joy, which shall be to *all people*."

Has this magnificent inclusiveness found consistent demonstration by Christians through the centuries? The answer is a melancholy No. Inconsistency in practice has been the mischief-maker. The victims of such inconsistency have varied from time to time. The *Jews* have felt the harshness of it. We dare not forget that the attempt to exterminate the Jews in Germany had behind it not only the aggressive and demonic genius of the Nazis but the supine acquiescence of most of the German Christians. "Good tidings of great joy . . . to all people!" How incredibly hollow that must sound to masses of Jews now living!

The *non-white races* have not always had convincing proof that the Christian gospel is in fact "to all people." Colored people by the millions, in Asia, Africa and the United States of America, know that thousands of church portals either have been or are now closed to them.

An old proverb has it that "Lies have long legs." Resentments, we should remember, have the same equipment: long legs—and lasting ones. In the 1930's Marian Anderson, then approaching the summit of her fame as a singer, was to appear in a northern city with which I am familiar. The only way her agents could reserve a room for her in a leading hotel was to promise that she would use the "service" elevator and have her meals in her room. It may take a generation or two—if God allows the world to stand—to bring it about, but one of these days even Christians who have long since married off their social conscience to the *status quo* will see to their sorrow the connection between episodes like that and the eruptions of Watts and Detroit.

Never was it so important as now to get Christmas out of the stocking and Jesus out of the cradle. He *is* out, of course. God has seen to that. But we treat Him as if He could be satisfied with our pious cooings. This is as ridiculous as it is false. He is where the blood and the sweat and the tears are. Alas for us if we are not with Him there!

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THE GAME OF KILLING

John M. Drescher

"If the next generation doesn't know how to kill, it won't be our fault." This comment was made by a Christian leader as he watched a group of small boys playing war. They had all the needed weapons—machine guns, pistols, hand grenades, war helmets and war uniforms. These boys knew how to stab the vitals of the enemy and how to react and fall dead when they were hit (all in pretense now). They were instilled with the spirit of war. And they had learned to delight in the game of killing.

During the "Peace on earth, good will to men" season, stores are saturated with toy replicas of nearly all machines of violence, destruction and discord devised by the human mind. These include all kinds of combat equipment, invasion sets, spring action exploding mines, GI dolls (this doll alone grossed over \$25,000,000 in one year), death ray guns, poison gas shooters, hand grenades which really explode, machine guns and missiles. All these toys along with uniforms down to size three are more or less accurate copies of the real McCoy which real men use to fight real wars.

Do we want our children to grow up thinking violence is fun? Are we victims of our advertising business? Do we think that playing with these gruesome playthings will help our children to "get violence out of their system"? Do we wish to teach that violence is the cure for any problem? Hitler thought so and Karl Marx advocated it. Are we teaching our children that war is inevitable, acceptable and even an admirable game?

I've listened to all the arguments. Although military toys are relatively new the world has never been without violence. Violence is also rampant among the underprivileged who have few toys. It can't be proved that past wars were caused by adults who played with war toys from childhood. Children need to release their aggressive feelings. If not given guns they will find their own substitutes. These are the arguments.

Many parents calm their shocked feelings by saying: "It's only a toy and since everybody has one Johnny might as well have one too."

But toys are tools for learning. Frank Caplan, President of Creative Playthings, Inc., says, "The period from infancy to age eight compasses the most powerful learning years and apart from enlightened parents, the most effective way of reaching children and properly augmenting their growth is through play and learning materials."

Child psychologist Dr. Carl L. Kline states, "It is certainly well established that we condition our children for adulthood by what we provide them with in childhood. Naturally, if we put our stamp of approval upon toys that play at wiping out thousands of people or single individuals, we are creating attitudes which will make them more accepting of war and killing in adult life."

Perhaps the reason war toys are so prevalent in America is that we know so little about war really. I am

told that in countries where people know firsthand what war really means, toys of war, real or pretend, are not allowed to enter into the play of a child. I have observed, previous to Christmas, the toy counters of some such countries and have failed to find war toys. Says one authority, "Just as American toy makers are struggling to keep pace with the headlines, most European manufacturers seem determined to put them out of mind."

But even if our children never fight a war the influence of such toys and such play seems to already have effect. "Crime for kicks" are becoming more common. Youngsters are taught to think that violence can be fun. And it is not uncommon today to hear small children tell other children or adults, "I will kill you," at the slightest provocation.

Doesn't it seem strange that we talk of peace yet pile war toys high in nearly all our stores? Doesn't it seem a contradictory claim to follow the Prince of Peace yet scatter "kill toys" over the living room floor at Christmas? What does it mean to teach children in church, "Thou shalt not kill" and "love others" yet buy toys which put them through all the paces of war?

What can be done? We can refuse to buy war toys. Here is a golden opportunity to eradicate our own prejudices and bigotry. Here is a good chance to teach against our deceitful concepts of superiority and another's inferiority.

When a child comes asking for a toy pistol or other war toy, it would be a good time to talk with him about the awfulness of war and hate and the need for love and friendship.

We can protest as individuals or groups. We can tear pages of war games and toys out of our mail order catalogues and return them to the store with a note expressing our disapproval. We can write TV stations running ads on "kill toys." We can visit the managers of local stores and tell why we dislike their stocking of this line of toys. A personal visit can have a great deal of influence. There are, according to reports, a growing number of toy companies which have discontinued their lines of toy weaponry because of pressure from parents, educators, psychologists and features in national magazines and newspapers.

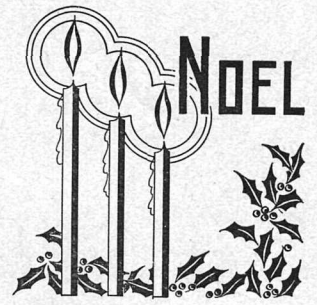
The Lionel Toy Corporation, makers of model electric trains changed its policy. Creative Playthings, Inc., quit producing its war game "Diplomacy." The Burr Products Company declared "We shall not manufacture toys which develop the urge to violence. We believe there is sufficient evidence to establish a correlation between the degree of violence aroused in children and the kind of playthings they are offered."

During this Christmas season, a great deal of advertising of war toys is seen and heard. These make a strange sight and speak a contradictory message as a Christmas gift. Isn't it time for Christian parents to voice their concern? Why don't we, during this Christmas season teach "Peace on earth, good will to men," through wise and careful selection of gifts?

The writer is editor of *Gospel Herald*, published by the Mennonite Church.

JUST A CHRISTMAS BUNDLE?

Peter J. Dyck



"It was the first time a guardian angel came to us in this form." She wrote in 1947, and the next year she said, "We can easily read your script and understand your letters." Thus it began and from this start the correspondence continued between Ada Kennel of Pennsylvania and her friend in Germany whom she had never met personally.

"I regard you as a sister," wrote this unknown person from Germany, and in her letter she asked Ada whether she would accept the role of being her sister. In 1949 she wrote in one letter, "I am so happy that you are my 'sister'! I have no brother or sister, no father or mother. Early in life they were taken from me and in one year I became a lonely orphan. My grandmother raised me."

Later she married. She and her husband lived through the terrible war, and after that they and their children tried to establish a home in the French Zone of Germany.

It was not easy. One catches a glimpse of the hardship in the letters. The husband was physically unable to work full-time. Living costs were high, and then came the currency reform. "We did have a little nest-egg saved for the time when we could buy something again," she wrote, but "through the currency reform it became worthless. There was not even enough to cover our headtax. So now we are very poor."

But in the letters one detects yet another kind of poverty and more and more through the next decade of correspondence, this becomes prominent in the letters. "I kiss and fondly handle your letters! Dear child of God, you are so good, and we are so poor . . . Your power of faith in the Savior! May He pry us loose and bring us nearer to His Gospel and make us His children like you are!" How Ada answered this letter and the many others, we do not know, but they could not have been just words of friendship. They must have contained encouragement and advice for after twelve years of corresponding, the mother in Germany writes, "It always gives me a happy feeling when I can call you 'sister' in my letters. I feel the power of prayer about me. The breath of God often stirs me, and an invisible hand holds me so that I no longer stumble, no longer fall. You are the child of God who is upholding me with both hands and guiding me to peace. There is always a feeling of peace within me when I even think of you."

Ofttimes she thought of her "sister" overseas when she was yearning for a peace which she could not find in her homeland or in her home.

"There is great fear of war in our country," she wrote in 1951. "American soldiers are stationed in the French Zone. They are also in our city." Then her thoughts turned to herself, and she continued, "I want to tell you that I am oftentimes very sad. My husband and children and I would like to find the right way to heaven. But it is so difficult! Life is dull and gray, the days are so filled with abuses and dissatisfactions." And then she reaches out both hands to

her "sister" far away and implores, "Won't you lead me and my family to the Savior?"

The years pass and two postmen, one in Germany and the other in America, carry letters to the homes of these two women, letters which they write each other. Sometimes a parcel from Pennsylvania brings joy and excitement to the family in the old country because "everything fits so well," because the blanket was so warm, or the cocoa tasted so delicious. In time the family in Germany must have fared better economically, because the postman in America occasionally delivered little parcels to the house there. In one letter there was an inquiry to see if the clock was running well and keeping good time.

While the clock from Germany ticked away the minutes and hours in Pennsylvania, there was joy in Germany over the American "Bible calendar" which arrived each year in time for New Year's Day.

In all of this correspondence throughout these 15 years, it is noteworthy that there is almost no mention of such trivialities as weather, except perhaps an occasional reference to the fact that spring is now here or winter has come again.

One discovers, however, the central note of the correspondence when one reads the sentence, "Yes, my dear sister Ada, I need you! . . . Please be my spiritual advisor." And when Ada reported on her Bible school work with the children in America, her German friend wrote, "The way your Bible school children need you is the way I need you too. So please do teach me. You are the only one to whom I can write like this because you understand me, dear sister. The hand of God is upon us and leads us. Your letters are my Bible school, reaching over the ocean to me."

This is an interesting and thrilling thought—to carry on spiritual help and counsel through the private exchange of letters. It is certainly not possible that there are people who never fully open their hearts directly to another person, not even in private conversations, but who would do so by letter to another person whom they have not even seen, but in whom they have gained full confidence. They can be helped immensely by an unknown spiritual advisor. This correspondence testifies to this. For example, one time the German lady wrote, "My dearest sister. I do not know why, but sometimes I am happy and at other times I feel unsettled, needy, and alone. It does my heart good to tell you everything in my letters. And because of this you have become a real blessing to me. You are not praying for me in vain. I want to learn from you and follow your example."

Learn and follow—that is simultaneously an acknowledgment and a promise. But neither is easy. "My way to God is so much longer than yours!" she writes to her sister who she hopes will show her the way. "We never go away. On Sundays my husband rests and reads a book. Usually I hear a sermon on the radio and thereby have a silent consecration service in my heart. On special occasions I sometimes go to church. The people in the city about us are so cool and make the way to church so difficult. Only

(Continued on page thirteen)

Peter Dyck has devoted a major share of his life to relief work among the displaced and suffering people of Europe. He is presently under assignment supervised by the MCC program in Korea.

Christmas Vignettes from Abroad

INDIA — Among the Uraons and Santals (1967)

Christmas Day was an exciting day for Anna and Mark—and pleasant for all of us because so many of you remembered us with letters and cards. After the excitement of Christmas morning we drove to a Uraon village. We were served the customary tea and puffed rice. Then time for the service! How they love to sing, clap their hands, and play their simple instruments! Afterwards a dinner of rice, pork curry, *dal*, hot peppers . . . The village pump easily took care of our fingers used as spoons.

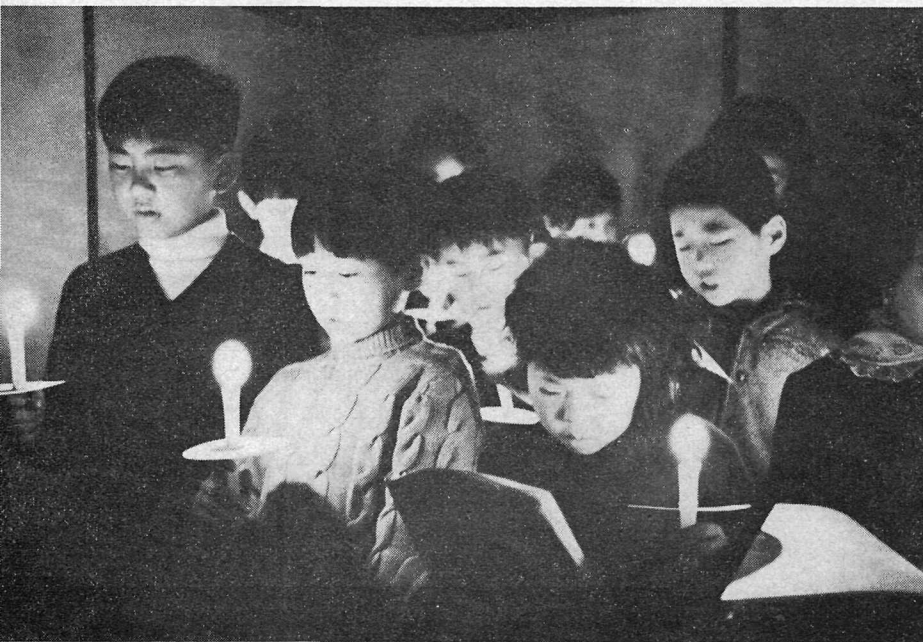
The groups began their tours from this center. For the next three days we went from village to village. Isolated Christians in these villages value this contact with other Christians. And non-Christians are often eager to hear the story of Christ. As a climax the Uraon and Santal groups gathered in one village for a night and day of singing, preaching, and fellowship.

The John Siders, Purnea



Christmas tour — Miriam Hembrone singing and making melody with an instrument entirely of bamboo.

JAPAN — Sunday School Christmas Program, Nagato



Sunday school program at Nagato.

This season is so full of joy I want to share it with everyone. I just pray every morning that the Holy Spirit will teach me what is the best thing to choose to do today since I cannot do all the things my heart and mind are full of! This coming Sunday is the Shimonoseki Christmas meeting in Mrs. Abe's home. She wanted so much to have some homemade cookies to serve, but she simply doesn't have time to make them. So we made cookies all day yesterday for that gathering.

For some friends who are not Christians I'd like to make a little Christmas book as a kind of love gift which would at the same time give the real meaning of the Saviour's coming . . .

Thelma Book, Nagato (1967)

It's wonderful to be in this land. But oh, the patter of millions of feet going here and there and finding no peace . . . Millions of yen are being spent for decorations, gifts, etc., and yet the true meaning of Christmas has *never* been made known to them.

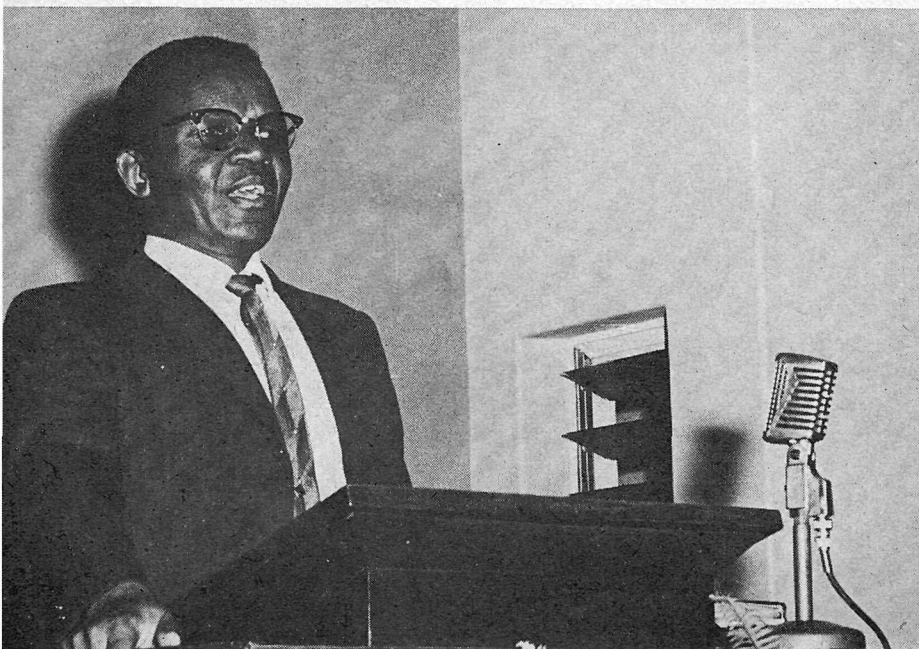
Lucille Graybill, Tokyo (1967)

NIGARAGUA

You should see the beautiful poinsettias that are doing their part to decorate the Christmas season. They are called here, "The Flower of the Shepherds." They will stay in bloom three or four months.

Many families are away picking coffee and only come home once in two weeks. Following the coffee harvest they will move to the cotton plantations to pick cotton. These occupations provide the main income for the common people.

The Wolgemuths, Managua



Leslie Dlodlo speaking about the church in America at the Regional Conference.

AFRICA — Christmas with daddy, after four years of separation.

Leslie Dlodlo arrived home just in time for the Rhodesia Regional Conference at the end of August, after four years of study at McGill University, Montreal, quite isolated from evangelical Christians.

"They seem to be one happy family since he is home. They all sat together in church on Sunday," wrote one of the missionaries. Another wrote that his little girl wanted to hold on to his hand all the time, lest he leave them again. He himself prayed earnestly and others of God's children for him, that he would be sustained by God's grace in his isolation from Christian fellowship and amid the temptations of his environment. God worked indeed in his behalf.

Reporting on the churches in America, he said that he had spoken in many churches and, among his observations, he made the following statements (not about Christmas, but you want to hear them, I'm sure).

The church in America is Spirit-filled, prayerful, united, gives freely and is powerful.

The church in Africa should pray for the church in America. The church in Africa should grow in prayer, deeds, union, Spirit, and in reading the Bible.

Women in America need women from Africa. African women should be sent to America to learn how to witness. [But we could learn much from them, too! Page Ed.]

At this Christmas time let us remember the Dlodlo family and other reunited families—and also those who cannot come together as they did last year. Christ came to bring the hope of Eternal Life and Reunion Beyond. *This is the Good News we have to tell!*



Martha Lady

Enroute to Africa

Out of New York on December 13 via Capetown enroute to Mtshabezi Hospital are Martha Lady, R.N., returning; and Marilyn Ebersole, medical technician, on her first term of service.



Marilyn Ebersole

"For every book I read he would contribute ten dollars to help me buy a car when I was sixteen."

THANKS, DAD . . .

Jere Jones

"You are the same today as you'll be five years from now, except for two things . . ."

I believe that most teenagers really do want to change their world. We don't need to be told that things aren't right. We know that and we want to share our faith with our friends, to see their lives changed, to watch their happiness grow. We want to see spiritual revolution . . . but how? We don't seem to know how. We never seem to be able to get started or keep on if we do.

As I finish my last year as a teenager, let me share one idea which has consistently changed my life. It isn't an answer in itself, but an answer to find answers. It is a principle which not only showed me HOW, but even more, the WHY of living.

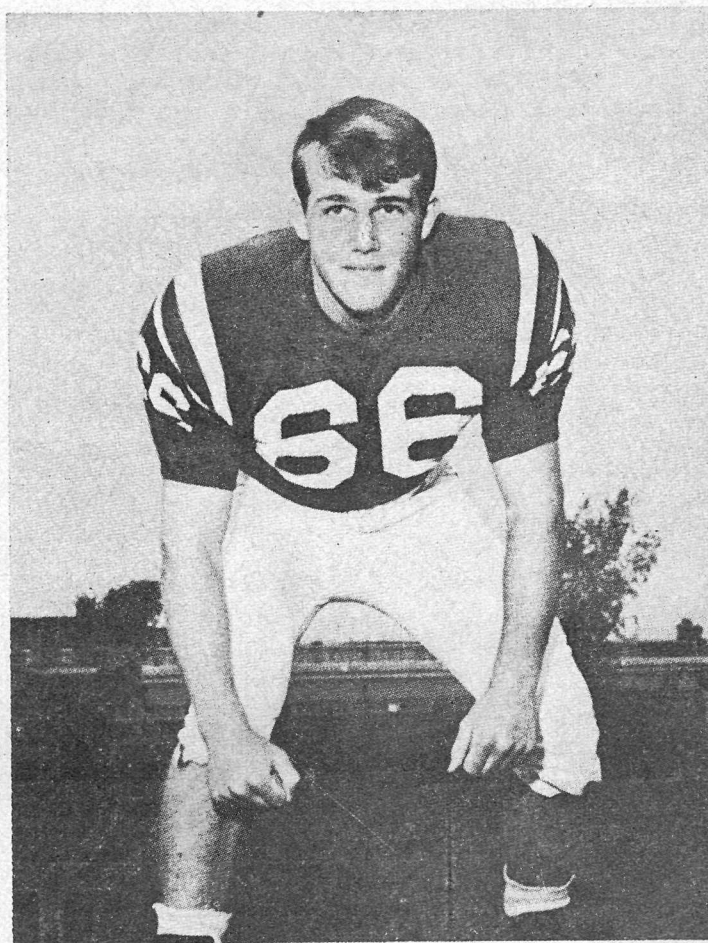
As a ninth grader my life was stagnant. Dry was the word. I knew there was a God and had accepted Christ as my Savior, but it was mostly as a result of fear of the after life. There was nothing in my Christian life that helped with my present problems. The few times I would get excited about eternal life or witnessing the fires were always quenched by the pressures at school. I was virtually a nobody at junior high and to invite a friend to our school Bible club meeting was to be mocked, or so I imagined.

Meanwhile my parents were naturally concerned. Now looking back, Dad kids me saying, "You were such an introvert you couldn't even lead in silent prayer!" It must have been true. I had nothing to share and couldn't have shared it if I had something.

Dad wanted to do something. He did a lot of speaking and always made the point of his talks that, "You are the same person today as you'll be five years from now except for two things—the people you meet and the books you read." He was sold on the power of books and decided to sell me.

So I got bombarded. Every time I went to my room, there was a new book laying somewhere that Dad had read and liked. Naturally I was not wild over his invasion into my private state of nothingness, but Dad kept trying with new angles and finally, out of desperation, he made a deal with me. For every book I read with a report he would contribute ten dollars toward a fund which would help me buy a car when I was sixteen.

Well, to me that sounded like a can't-lose proposition, so he picked the first book and I started reading. The first was Alan Redpath's *Victorious Christian Living*. To my surprise, it was really good. It was a beautiful analogy between the problems of the Children of Israel and our everyday problems. It emphasized how stupid it would be for a Christian to spend his whole life in Egypt rather than the Promised Land. The next book was Dale Carnegie's *How to Win Friends and Influence People*. This



book really sent me down a new track. It let me see in my personality some of the things that irritated my friends and hindered my sharing my faith in Christ with them.

The third was D. Lee Chestnut's book *The Atom Speaks*. This book shows that science and Christianity are related rather than opposed to each other.

I read twenty-two books, but never bought the car. I decided to use Dad's car and his gas! I discovered that the books created a new hunger and then provided the answer. I wish I could share with you all the times that a chapter from a top-notch book has changed a troublesome problem into a great blessing.

If I may draw an analogy, it is like having as your personal advisors: Billy Graham, Oswald Chambers, A. W. Tozer, C. S. Spurgeon, Watchmen Nee, John Haggai, and the best of all, God Himself. The difference is that you have them in a form that permits you to digest what they are saying—at their best.

The phrase goes, "You are the same today as you'll be five years from now, except for two things—the people you meet and the books you read."

It is true, I can't always control the people who have a daily influence upon my life. However, I can control my life and thoughts by the books from which I feed my mind.

I recommend the following ten books as musts, based on how they helped me.

1. *Bible*—For to me living means opportunities for
- (Continued on page thirteen)

TEN COMMANDMENTS FOR PARENTS

Michael Daves

Thou Shalt Start with Training Thyself

I was visiting with a school principal when a teacher came in. A boy in her first grade class had called a girl a bad name. When corrected, he seemed puzzled and said, "But my mother says it all the time." The parent who attempts to train children to have good manners, but has none himself, is fighting a losing battle. Children don't learn merely by telling; they learn by showing. Example makes the longest, deepest impressions. Children are able to detect sham and insincerity. Don't expect your child to be any better than you are.

Thou Shalt Be More Concerned about Relationships Than Rules

Law is not the last word about life. Jesus believed the law should be based on what was good for man. If the law did not help man grow into the fullness of God's intention for him, the law was bad and should be changed. So with the family. All rules should be submitted to this test. Do they help the child grow in his relationships to God and the neighbor? Parents need to be more concerned with building healthy relationships between themselves and their children. If the child knows he is loved and respected as a person, he is less likely to rebel against ethical standards. The child who is unsure of being loved most often breaks the rules because he is alienated and angry.

Thou Shalt Impart the Faith

How many parents have forgotten this commandment! Parents have the basic responsibility for religious education. No one else. A humorist said, "An ounce of mother is worth a pound of clergy." The church can only assist parents, not replace them. No amount of Bible study in the church school can substitute for Bible study at home. The same is true of prayer and worship. If the Christian faith is not real at home, it is not real anywhere.

Thou Shalt Learn to Listen

Listening is a real art. We always find it easier to talk. Listening to another person means acknowledging his worth as a person, respecting him, and trying to understand his viewpoint. We know another person only as we listen to him. A common complaint of teenagers is, "My parents never listen to me." Through the dynamic of listening love, the generation gap between parents and children could be bridged.

Thou Shalt Spend Time with Thy Children

Once a minister's wife dropped a visitor's card in the offering plate requesting a visit from the minister. In our go-go culture, it is increasingly difficult to stop and enjoy life as a family. But we must make the effort. Children need their parents to play with them, to read to them, to take them on trips and hikes. Years pass quickly, and

opportunities to be a family together soon pass into yesterday. Seize the moment to spend time with each other.

Thou Shalt Acknowledge Thy Sins as Parents

We can never do all that is needed for either ourselves or our children. The family is dependent on God's grace for its life. Parents who refuse to admit their sins always end by blaming both their children and themselves for their inadequacies. Dr. Reuel L. Howe tells of a parents' study group which had come to terms with the truth that their children needed more love than they were able to give. They faced their inadequacies and, miracle of miracles, family life improved.

Thou Shalt Keep a Sense of Humor

Our family was watching Carol Burnett on television. She was doing a funny skit, and my wife and I started laughing. Our three-year-old son, who did not understand the skit's humor, thought our laughing was funny. So he started laughing. Soon we were laughing at him laughing at us. We take ourselves too seriously. We need to learn to laugh at our mistakes and inadequacies. Laughter releases pent-up despair and relieves hostility.

Thou Shalt Treat Thy Children Equally

A child is a unique gift from God. There is no other child like your first born, or second, or third. Each has his own individual personality: extrovert, introvert, brilliant, dull. One child should not be compared to another. He should be loved for who he is—not for what you want him to become. A good parent loves in spite of imperfection. Over each child, we should pray: "Thank You, Creator God, for this, Your special gift."

Thou Shalt Use Discipline

An astute observer of the American family said that we are a child-centered culture. Instead of parents disciplining their children, children discipline their parents! Discipline may include punishment, but we should not think of it as primarily negative. Discipline is providing a structure for growing up which includes protection and guidance. It is yes-saying (approval of constructive behavior) as well as no-saying (disapproval of destructive behavior). Discipline is closely related to love and acceptance. Parents who do not provide a disciplined structure do not really love their children; rather, they are engaged in a neurotic bid for popularity.

Thou Shalt Know When to Let Go

This is the last commandment, but not last in importance. Parents naturally want to feel needed as long as possible. This desire tempts them to overprotect their children. Being tied to mother's apron strings is like having a noose around your neck. Good parents accept their changing role, wanting their children to be freed from emotional dependency on them. Nothing is more pathetic than an adult who acts like a child simply because his parents did not have the grace to let go.

These are ten commandments for parents. They are offered in gratitude for mothers and fathers of every generation who have kept faith with their children by equipping them for responsible living.

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"Is it not a powerful testimony of Christ's love, that He bore with an old man—heathen, witchdoctor, and what not—and then helped him to get saved just before he died?" asks W. O. Winger.

AMAZING GRACE AND "MEDICINE MAN"

From letter by Rev. W. O. Winger—a former Superintendent of Mtshabezi Mission:

Just received a letter from Beth (Mrs. Glenn Frey, daughter), saying that with Dr. Virginia Kauffman, the Freys visited Ludzwitza who was quite ill. He seemed so differently tender and in prayer he accepted Jesus as his Saviour. He had always seemed so hard and unwilling to do this before. Soon after that he died. They have a sense of assurance that he was ready to go.

I felt to give a little of his history . . . To help you understand what a hard case Ludzwitza was:

He heard the Gospel from the time Mtshabezi was opened in 1906, as he lived on the area obtained for the Mission Farm. When he took his last wife, the Executive Board at Matopo decided that he must leave the farm. It was up to me to tell him and for this he met me at the office one Sunday as we came from Church services. He said Mfundisi Frey and Brubaker were all right but Mfundisi Winger was an *umtagati* (an evil man who throws spells on people). He then left a ten-foot-long snake of some inches in diameter out of a bag he was carrying. It bounded about and Mondi Nyoni, an influential Christian who was with us, told him very plainly to put it in the bag again. He did so at once; but I have wondered: *Was he trying to cast a spell on me?* If he was, thank God, it had no effect.

Especially after trying to get him to repent during my visit to Africa in 1964, he was on my prayer list, as are others. First I pray for my children and all, then for the backsliders especially, and then I prayed for Ludzwitza. (I continue to pray for the witchdoctor at Macha who invited us to come and hold a Gospel service with his people; but as we were on our way to take the train we could not do it.) We have seen backsliders and now Ludzwitza repenting. Let us be encouraged to pray more earnestly. And isn't it our highest privilege to pray for World Revival?

From H. H. Brubaker, former Bishop of our church in Africa—in response to our request for more about this interesting man.

I knew Ludzwitza quite well and all that I can add would be of his life as a sinner.

Ludzwitza was a tenant in the area bought by the Brethren in Christ Church for a mission and mission farm. As I remember the agreement, the tenants were to be allowed to remain on the farm if they observed certain requirements including the taking of no further wives and no cooking of beer. This was not easy for some of the villagers and, as Brother Winger stated, Ludzwitza took an additional wife and was asked to move. This demand created quite an *indaba* (affair).

A pagan of the pagans, very smooth and outwardly not opposed to mission work, Ludzwitza did nothing to further the Cause. He practiced medicine and, I think, had a fair reputation as a practitioner. I think he at one time came to Grace (Mrs. Brubaker) and asked for some

of her medicine to use with his! [I am told that Dr. Virginia Kauffman, while working at Mtshabezi Hospital, had Ludzwitza pose with her in order to get a picture of herself and her chief competitor. mck]

I recall a time when as official hunter for Mtshabezi Mission he was not having much success in bringing home game; and he felt that there was jealousy and opposition to him from someone else. After days of coming home empty-handed, he came in dragging a large python. I asked him if he expected us to eat the snake. "No," he said, "but this snake was in my way and prevented me in hunting." Just about that time one of the boys came and said, "There is a *mamba* [a deadly poisonous snake] in the large *umganu* tree beyond the office."

I took the gun Ludzwitza had been using and shot the snake out of the tree. "Mfundisi," said the medicine man triumphantly, "this is the second snake which my enemies have placed in my way. But you will see, I shall have success now since both of us have killed these snakes which were hindering me." And, sure enough, he went out that same afternoon and came back with a duiker (a small antelope).

* * * * *

The first wedding I attended in Africa was at Ludzwitza's village when his son Tebele was married. He had not opposed his children's attending school; Tebele had attended school and church and he was to become a respected deacon in the mission congregation. Grace (Mrs. Brubaker) delivered Abbie, Tebele's first child. It was a hard delivery. The old women had given up hope that the baby would live, as there was no cry. But Grace continued to work with her and finally Abbie responded, much to the joy of Abbie's mother and the amazement of the old women.

(Abbie herself finished the teacher training course in our schools and became an excellent teacher. After teaching at Mtshabezi Girls School for a number of years, she married Lazarus Dube, also a teacher. In these later years, she has had a most useful service in radio and probably television, also, in Rhodesia, giving talks to the women about matters of the home and its management. Unfortunately, Lazarus fell among evil companions. Some of our readers will remember praying for Lazarus who came to the States under an oversea's plan and could not continue because of drink. We thank the Lord that he was able to return to Rhodesia and that there have been more favourable reports since. We would rejoice to hear of his full return to the Lord. Page Ed.)

* * * * *

I had many talks with Ludzwitza [continues H. H. Brubaker] about being a Christian and he was always respectful but unyielding. When we visited Africa in 1964, we had a long talk which we both enjoyed. I believe he enjoyed my friendship and I was glad to consider him my friend. I am very glad for the step he took just before his death and we can with confidence leave him in the hands of a just and understanding God. What a blessing his life would have been had it been spent in the service of the Master!

NON-RESISTANCE: What It is NOT

J. Andrew Stoner

Christian non-resistance, based on Christ's teaching of love, needs no defense. It needs demonstration! However, we are often presented with charges against or questions about this position. Following are some answers which I believe are sound, reasonable, and constructive.

IT IS NOT A COWARDLY POSITION

Shortly before coming to Japan, an old war veteran told me that he thought all conscientious objectors were nothing but cowards.

Unfortunately this may sometimes be true, but it need not be. The genuine conscientious objector desires to serve his country in some way. The manner in which he serves is the important issue because he feels that he must do it in a non-military capacity. To be willing to serve in the military, he is saying that he is willing to give his life for that particular country. For the Christian who has committed his life to work for God's Kingdom, such a sacrifice for a nation is an undercut to his Christian commitment. God's Kingdom is international. It will be realized by the help of Christians from all countries, no one group being any more instrumental than any other. Therefore, the Christian's outlook goes far beyond any earthly nation or political system. His highest allegiance is to God's Kingdom and to his nation second. Any service performed consequently must needs be done with that order of priority.

The Christian's attitude toward his nation is neither one of strong nationalism nor antipathy. Antipathy does not motivate one to do anything for the good of anybody. Nationalism leads one to the extent of destroying others for the benefit of a particular nation. This is often the philosophy of militarism. Between these two extremes is a position of patriotism. Patriotism recognizes a responsibility to a nation but not at the expense of another's destruction. The Christian then desires to perform a patriotic service for the good of his country and other nations and people as well. He is thankful for the heritage which he has received and is eager to express that thankfulness in some way other than the military. Alternate service then becomes an opportunity not a responsibility. He desires to perform meaningful service for his country and God's Kingdom with no primary concern for personal safety or ease. If he is called to give his life, let it be done in the name of Christ. Anything short of this position may be cowardice or evasiveness.

IT IS NOT A PASSIVE POSITION

Merely being "against war" is no longer an effective Christian witness, if indeed it ever was. It is the popular "flower children" philosophy to just be against war and killing. Such a position lacks direction and purpose.

What stand can a Christian then take in order to give his belief in non-resistance honor and strength? He can take the opportunity of alternate service to make a positive

contribution to the world's welfare. He can demonstrate the practical value of Christian living. He can show that acts of mercy done in the name of Christ are much more effective for meeting the world's needs than any amount of military or political power. He can demonstrate that the Church is indeed interested in the problems of the world and he is willing to involve himself in trying to meet them and solve them. He has the opportunity of impersonating the genuine peace which God wants to impart to all people. He can demonstrate how love builds the world while war and hate destroy.

However, it is a distinctive responsibility of showing the sharp contrast between the two. God's love is sacrificial. For the Christian to effectively demonstrate this love, he must also be willing to sacrifice. The extent of sacrifice he is willing to make will determine the effectiveness of his witness.

This then leads me to the third statement:

IT IS MORE THAN NON-INVOLVEMENT IN MILITARY SERVICE

The following statement clearly says what I mean. "Non-resistance is both a doctrine and a way of life. It involves not only the Christian's attitude toward war, but also gives direction to many other areas of human relationships." (Manual of Doctrine and Government of the Brethren in Christ Church, 1961, page 32) This is a very forthright statement yet quite profound in content. Whatever the Christian does, his prime requirement is to constantly show God's nature through his life. He is to draw a contrast between man's nature and God's. It is human nature to resist, to quarrel, and to selfishly defend his own rights. The non-resistant Christian has a witness which draws this contrast while having a tremendous impact for good upon the world.

Genuine non-resistance contrains us to serve. In a day when young people are maintaining a strong influence on world affairs, Christian young people have an excellent opportunity to give worthwhile voluntary service which represents a significant asset to all mankind. If one sincerely believes this doctrine, he will *want* to serve his fellow-men in some way. Why voluntary service? Let me answer that from my own experience here in Japan. The idea of performing a service of any kind for little or no payment and even at the cost of one's self, is practically unthinkable to the Japanese. Frequently when I am asked why I am here, I have opportunity to explain that voluntary service for the Christian is a means of showing the true spirit of Christ; that is, to willingly give of yourself to see others benefited. From that point their questions about Christianity are seemingly endless. It provides an excellent means of introducing Christianity as a practical way of life rather than just a religion which they think it is. The young people here are especially open and interested in learning about Christianity. Incidentally, there are many openings in Japan for more qualified people to give two or three years of voluntary service. Now most of the work is being done in the field of teaching English conversation, but the opportunities are unlimited.

(Continued on page twelve)

The writer of the article is doing service in lieu of military service as a volunteer under the Board for Missions with assignment in Japan.



MESSIAH COLLEGE

1968 Christmas Crusade to Mexico

Several Messiah College students and faculty members are planning to participate in the '68 Mexican Crusade during Christmas vacation. They will join other United States students and Mexican Christians for the December 17 through January 4 crusade in the twin cities of El Paso and Ciudad Juarez.

The crusade is under the sponsorship of Send the Light, Inc., (Operation Mobilization), and in cooperation with local evangelical churches. The purpose is to make the name of Christ known in these needy border cities of the United States and Mexico.

Grantham Oratorio Society

Dr. Ronald R. Sider, chairman of the Department of Music, has been named the new conductor for the Grantham Oratorio Society performances this year. He succeeds Professor Earl D. Miller, founder and director of the Society since 1946. Mr. Miller will continue to serve as a member of the board.

Dr. Sider, who holds the Master of Music and Doctor of Philosophy degrees from the Eastman School of Music, University of Rochester, served as the Society's organist last year.

The Oratorio Society, now in its twenty-second year, is sponsored by the faculty and alumni of the College. Formed to develop an appreciation for an understanding of great choral masterpieces, it provides opportunity for persons who enjoy active participation in singing and also for those who derive pure pleasure by listening.

Students from the College and interested persons from Grantham and neighboring communities hold membership in the organization, which opens its 1969 season the first week of February.

Ministers' Conference

Three distinguished Christian scholars have been engaged for the 1969 Ministers' Conference at Messiah College, Tuesday and Wednesday, February 18, 19. They are Dr. Dennis F. Kinlaw, president of Asbury College, Wilmore, Kentucky; Dr. Vernon C. Grounds, president of Conservative Baptist Theological Seminary, Denver, Colorado; and Dr. Erland Waltner, president of Mennonite Biblical Seminary, Elkhart, Indiana.

A varied program offering both inspirational and instructional sessions and practical how-to-do-it workshops has been planned by the conference committee.

Two sessions for women will be conducted by Mrs. Jennie Pierce of Philadelphia who has been successful in reaching the unchurched for Christ through living room coffee groups.

Workshops will be conducted by Dr. Howard L. Landis, psychologist and teacher at Messiah College; the Reverend Charles Parker Wright, pastor of the Leacock United Presbyterian Church, Paradise, Pennsylvania, and member of the Inter-Church Evangelism, Inc., evangelism seminar team; and Dr. Martin H. Schrag, acting chairman of the Division of Religion and Philosophy at Messiah College.

Programs and other information pertinent to the conference will be available by the first of the year.

Conferences Scheduled for the Holiday Season

The Messiah College campus will be the meeting place for commissions, conferences and committees during the holiday season. Beginning December 16, the denominational Commission on Youth will meet for a two-day session. This will be followed by meetings of the Board of Christian Education, the Board for Missions, the Sunday School Commission, the Christian Education Congress



Dr. Ronald R. Sider, recently named conductor for the Grantham Oratorio Society.

Committee and other Brethren in Christ Church planning groups. At these mid-year deliberations significant decisions are made which determine the program and work of the church in the year ahead. Thus, your prayers in behalf of our church leaders are solicited.

Immediately following the board meetings the Christian Service Brigade Conference for non-commissioned officers will meet December 20-24.

The last and largest function prior to the second semester will be the United Methodist Youth Retreat for senior high and college young people. Attendance for December 28 through January 1 retreat is expected to exceed 600.

Note to Prospective Students

The Office of Admissions is now busily processing applications for next year's class of freshmen and transfer students. Paul L. Snyder, director of admissions, urges those who are anticipating entering Messiah College next year to send their application forms immediately to his office.

Non-Resistance

(Continued from page eleven)

IT ISN'T PACIFISM WITH THE PRESENT-DAY CONNOTATION

Today's pacifists are concerned with peace between countries. Good! So is the Christian non-resistant. But the inconsistency in their acts of personal violence and their inconsideration of the rights of others indicate that most pacifists have only a superficial understanding of peace. The Christian non-resistant is a witness of the peace which God gives which is of infinitely greater meaning than man's ideas of peace. (Jn. 14:27)

Today's pacifists are markedly lacking in positive involvement in the problems of the world. There are some exceptions when some do try desperately hard to help meet these problems, and we should appreciate their efforts. But the Christian non-resistant should be the most actively involved in our world problems. Non-resistance is not passivity! The value of the Christian is that he has more to offer than mere protest. He has a program! Above

all he tries to present it in the spirit of Christ. He is busy sowing seeds of peace which he knows will bear good fruit. (James 3:18)

IT IS NOT AN EMPTY IDEAL

Non-resistance is foolishness to the non-Christian because he doesn't have the proper capacity to understand Christian values. (I Cor. 2:8-10) For the Christian it is a witness to the nature of the ultimate Kingdom of God. No one knows the details of that Kingdom, but its nature is certainly one of harmony, love, and non-resistance. (Isaiah 2:4, 11:6-9) To be a witness of this Kingdom is our privilege.

In our present world with man's present nature and for his present needs, war seems to be a necessary evil. But not for the Christian! For this reason and because most people can't understand Christian values, the Christian non-resistant is called an idealist. The Christian is not bound by the values of this world. He owes his highest allegiance to a Kingdom above and beyond this world. (John 18:36)

A Christmas Bundle

(Continued from page five)

those with great courage venture to church openly—and I am such a coward.” After pouring out her heart in various ways, this letter closes with, “Dear Sister Ada, I have openly told you the truth about myself and what kind of battles I fight . . . Soon the period of Advent will begin. I am eagerly awaiting the birthday of the Child of God who brought grace to mankind and who on that holy night was born also for me. I will sing many lovely little songs with the children. Outside the snow is falling softly, and at Christmas I will go to church. I will be happy!”

Christmas! Be happy! That is the key to why this letter was written and why the whole correspondence developed. Ada Kennel wanted to make someone happy that Christmas in 1947, and so she sent a Christmas bundle via the MCC to someone somewhere in the world.

Naturally she had no idea where her bundle might go. She had no way of knowing her bundle would end up in the home of a German laborer's family and bring much joy to a little girl of six. Nor did she realize that this incident would, through the years, be the cause of many blessings to the mother in that German home. At that time Ada could not have known and certainly would not have believed it if someone had told her that the day would come when she herself would follow her Christmas bundle overseas. But 13 years later, in 1960, she did travel the long distance over land and sea to meet her “sister” and her family.

One can only stand awed and amazed at the results of this one Christmas bundle. The chain reaction precipitated by this one act of love is still in process and its results will go on into eternity. One asks oneself: Was it then really just a Christmas bundle?

Or was it because, as the mother in Germany once wrote, “The hand of God is upon us and leads us”?

Thanks, Dad

(Continued from page eight)

Christ and dying—well, that's better yet! Philippians 1:21
(Living Letters)

2. *My Utmost For His Highest*—Oswald Chambers. It is an erroneous notion that you have to wait for the call of God. “See that you are in such a condition that you can realize it.”

3. *The Release of the Spirit*—Watchmen Nee. Our consecration can only be according to the measure of our spiritual insight and understanding. The Holy Spirit disciplines according to His own light. Our light is limited, but God's isn't.

4. *Think and Grow Rich*—Napoleon Hill. Remember that all who succeed in life get off to a bad start and pass through many heart-breaking struggles before they arrive. The turning point in the lives of those who succeed usually comes at the moment of some crisis through which they are introduced to their other selves.

5. *The Master Plan of Evangelism*—Robert E. Coleman. What is the plan of your life? Everyone has to live by some plan. The plan is the organizing principle around which the aim of life is carried out.

6. *The Incredible Christian*—A. W. Tozer. Thinking is a kind of living. Our thoughts are the product of our thinking and since these are of such vast importance to us it is imperative that we learn how to think rightly.

7. *How to Win Friends and Influence People*—Dale Carnegie. Don't you have much more faith in ideas that you discover for yourself than in ideas that are handed to you on a silver platter?

8. *Psycho-Cybernetics*—Maxwell Maltz. Within you is a vast mental storehouse of past experiences and feelings, both failures and successes. There are recordings of stories with happy endings, and recordings of stories with unhappy endings. The choice is up to you as to which you select for playback.

9. *How to Win Over Worry*—John Haggai. Enthusiasm leads to achievement. A sense of achievement, an awareness of accomplishment, is indispensable to poise and to peace.

10. *I Dare You*—William Danforth. Why not start an offensive today? What definite right things will you do to replace some of the wrong things you have been doing?

Make a program that will be satisfied with nothing less than your own self at your very best all the time.

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Social Issues Theme Strong In “Eternity” Book Survey

Last year no books on social topics made the list, but three appeared this year among the top 10 books in *Eternity* magazine's annual survey of what evangelical Christians are reading.

First place among the books voted “most significant” by the writers and reviewers of the national magazine for conservative Christian laymen went to *The Social Conscience of the Evangelical* (Harper & Row), by Sherwood E. Wirt. The book deals with the Christian's response to such problems as race relations, war and peace, the nuclear threat, air and water pollution.

The Kerner Report (*The Report of the President's National Advisory Commission on Civil Disorders*), published by Bantam Books, came in a very close second. Its charge that white racism is to blame for much of the racial unrest in this country pricked the consciences of many Christians.

In seventh place is *Black and Free* (Zondervan), by Negro evangelist Tom Skinner. He

tells of his double life in Harlem: respectable son of a Baptist minister by day, leader of a tough gang at night.

As always several solid theological works made the list, but this year's were not traditional. Third place went to *The Theology of Hope* (Harper & Row), by the German theologian Jurgen Moltmann.

The Church (Sheed & Ward), by another German theologian Hans Kung, tied for eighth place. This book indicates some of the ferment going on in the Roman Catholic Church.

Fourth, fifth and sixth places went to books in a more personal vein. *Christ the Tiger* (Lippincott) is Thomas Howard's first book, but it has created quite a stir. In autobiographical fashion Howard contrasts the faults of evangelism with the verities of Christianity.

Keith Miller, whose book *The Taste of New Wine* (Word Books) won the title “Most Significant Book of 1966,” made this year's list with *A Second Touch* (Word Books).

In sixth place is *Who Shall Ascend?* (Harper & Row), by Elisabeth Elliot. Mrs. Elliot's

latest book is the biography of the late Kenneth Strachan, founder of Latin American Mission.

Two massive reference works also made the top ten: *The Encyclopedia of Modern Christian Missions*, edited by Burton L. Goddard (Nelson), sharing eighth place; and *The Wycliffe Historical Geography of Bible Lands*, edited by C. F. Pfeiffer and H. F. Vos (Moody Press), sharing tenth.

Also sharing tenth is *Escape from Reason*, an Inter-Varsity Press book by Francis Schaeffer, the founder of L'Abri Fellowship in Switzerland. There Schaeffer tries to show European students the validity of the Christian faith as an intellectual position.

“Book of the Year for 1967” was *The Jerusalem Bible* (Doubleday). From a list of 100 books chosen from the multitude received for review in the past year, the Editors of *Eternity* magazine ask more than 100 writers and book reviewers to choose the ten books they feel are most significant for Christian laymen.

CHURCH NEWS

ALLEGHENY CONFERENCE

On November 16 and 17 the Sixth Annual Missionary Conference was held at Granville, Pa. with four churches participating—*Big Valley, Cedar Grove, Ferguson Valley and Granville*. The speakers were Miss Eva Melhorn, Rev. and Mrs. J. Earl Musser, Rev. John Graybill and Rev. Henry N. Hostetter. The services were well attended.

Rev. Harvey B. Musser, pastor of the Antrim Congregation and his wife spent the Thanksgiving weekend with the Atlee Hershbengers, who are pastoring the Knifley and Millersfield Churches in Kentucky.

ATLANTIC CONFERENCE

The Brethren in Christ Church of Lancaster, Pa., reports 16 members taken into church membership.

Mr. Hiram A. Groff presented a program on the effects of alcohol to the Christ's Crusaders of the *Maytown Brethren in Christ Church* in the evening service, November 24.

Rev. Carlie Cox brought the message to the *Valley View Brethren in Christ Church*, Roanoke, Va., November 17. Brother Cox was a long time member of the Brethren in Christ Church at Clarence Center, New York.

Captain Charles McCoffrey of the York (Pa.) Police Department, a dedicated Christian layman, spoke to the youth at the evening service at the *Conoy Brethren in Christ Church* November 3, 1968.

Pequea Brethren in Christ Crusaders program for November 17, 1968, featured converted teens from New York. These teens are associated with the Bronx Mission where Rev. Paul Hill is pastor. Pictures of the work were shown. Eighteen persons were taken into church membership July 6, 1968. Rev. Cyrus Lutz is the pastor.

CENTRAL CONFERENCE

News from the *Uniontown Brethren in Christ Church*: "Seven new members were added to the church rolls during August. The church installed new pews and a new communion table. The communion table was made by the assistant pastor, Rev. H. P. Heisey, and was dedicated in October. Brother James Helems left for a term of service as a teacher at the Navajo Mission."

Rev. Carl Ulery and Rev. Andrew Slagenweit left Wednesday, November 27, for Nicaragua where they spent several days, arriving back in the states Monday, December 2. They visited our missionaries in Nicaragua—Howard and Pearl Wolgemuth and Naomi T. Brechbill.

November 23-24 proved to be a delightful weekend for the *Morrison (Ill.) Congregation* when a group shared in a Communion Service Saturday evening. Sunday was Home-coming and Dedication of the newly purchased church in Morrison. Rev. Carl Stump, former overseer, and former Bishop, Rev. Carl J. Ulery, shared in the services of the day.

MIDWEST CONFERENCE

The *Zion Congregation's* Pioneer Girls Fall Encampment was held November 21 with the girls and their parents attending. The theme was "God and My Neighbor." A short play was presented and the girls received awards for the achievements completed during the past year.

PACIFIC CONFERENCE

This from the Extension Department of the *Upland Brethren in Christ Church*: "An

important community outreach which is now in progress, is the systematic visitation of a new housing development a half mile west of the Upland Church. The goal is to contact the 500 homes in the area. Dozens of families that appeared to be unattached to any church were receptive to our calls."

Mr. and Mrs. Eldon Bert are working on an interesting and informative missionary project. It is a sound movie of "The Life Line Story of San Francisco." The film presents the Life Line Chapel with its work as a mission church among children, youth and families. It also covers the Life Line Mission, a skid row mission, the feeding program, the evening services, the medical clinic, the rehabilitation work, the hotel, and the printing of the *Life Line Reporter*. It stresses the I-W and Voluntary Service workers. Most of the background music is by the organist of the Upland Church, John Hess. Some short picture sequences were taken in the Upland Church to emphasize the over-all missions program of our denomination. The narration is by Bishop Arthur Climenhaga. The film is not financed by the Board for Missions, but it is hoped that it will be released throughout the brotherhood.

Births

BRUBAKER—Marlin Ray, born November 18, 1968, to Rev. and Mrs. Clarence Brubaker, Dayton Church, Ohio.

DAGEN—Dawn Marie, born to Mr. and Mrs. Thomas Dagen, July 11, 1968, Pequea congregation, Pa.

HARNISH—Trisa Ann, born to Mr. and Mrs. Abram Harnish, September 12, 1968, Pequea congregation, Pa.

HESS—Duane Everett, born November 9, 1968, to Mr. and Mrs. William Hess, Manheim congregation, Pa.

Weddings

WENGER-KAMMERER—Miss Jane Kammerer, daughter of Mr. and Mrs. Richard Kammerer of Gettysburg, Pa., became the bride of Henry Edward Wenger, son of Mr. and Mrs. Gerald Wenger of Mechanicsburg, Pa., November 3, 1968. The ceremony was performed by the Rev. E. H. Wenger, grandfather of the groom, at the home of the bride.

YEATTS-RUTT—Miss Anna Mae Rutt, daughter of Mr. and Mrs. J. Mark Rutt, Millersville, Pa., became the bride of Mr. John R. Yeatts, son of Mr. and Mrs. H. Robert Yeatts, Donnelsville, Ohio, August 17, 1968 in the Methodist Church, Millersville, Pa., with the bride's pastor, Rev. Eber Dourte officiating.

Obituaries

ENGLE—Connie Jean Engle, born October 16, 1948, in Abilene, Kan., departed this life October 24, 1968.

Connie had accepted the Lord as her Saviour and was baptized. She assisted in teaching a children's Sunday school class and in leading a Pioneer Girls group in the Zion congregation.

She is survived by her parents, Mr. and Mrs. Oliver Engle; seven sisters: Kathleen, Peggy, LaRae, Mary Lynn, Kaye, Juree and Cara, all at home; and two brothers: Leon of Laura, Ohio, and Richard at home.

The funeral was held in the Zion Brethren in Christ Church with Pastor John Hawbaker officiating. Interment in the Livingston Cemetery.

HILSHER—Maria S. Hilsher, born June 10, 1882, passed away November 13, 1968. She was the widow of the late Harry H. Hilsher who predeceased her eight years ago. She was a member of the Conoy Brethren in Christ Church.

Surviving are the following children: Harry S. and Paul S. of Elizabethtown, Pa.; Mrs. Ethel Hollinger of Manheim; and Clarence also of Elizabethtown. Also surviving are three sisters, nineteen grandchildren, and ten great-grandchildren.

Funeral services were held in the Conoy Brethren in Christ Church with Rev. Allen Sollenberger and Rev. Allon B. Dourte officiating. Interment was in the Conoy Cemetery.

KUT—John E. Kut of Lancaster, Pa., born Dec. 5, 1921, passed away September 13, 1968. He was a member of the Pequea Brethren in Christ Sunday School for the past ten years.

He is survived by his wife, Eva, and one son Jan. Funeral services were held at the Pequea Brethren in Christ Church with Rev. Cyrus Lutz officiating. Interment was in the adjoining cemetery.

RAMSEY—Mrs. Neil P. Ramsey, born April 28, 1942, in Quincy Township, Pa., died November 4, 1968. She was found dead in bed at the Brook Lane Center where she had been a patient for two weeks.

Surviving in addition to her husband are three children: Dori Ann, Brian Neil, and Kathy Louise, all at home; her mother, Mrs. Rhoda Helman, Greencastle; two brothers and one sister.

Funeral services were held from the Poe Funeral Home in charge of Rev. Virgil Books. Interment in the Green Hill Cemetery.

TEETER—Mrs. Emma Teeter, born October 29, 1885, in Nappanee, Ind., passed away November 28, 1968. She was married to Leroy Teeter on December 24, 1903. He preceded her in death August 8, 1947. She is survived by three sons: Orvil and Dale of Nappanee and Harvey of Bremen; two daughters: Mrs. Sam Longenecker of Nappanee and Mrs. Kenneth Emerick, South Bend; three sisters, six grandchildren, and six great-grandchildren.

Funeral services were held December 1 from the Nappanee Brethren in Christ Church with Rev. Earl Engle officiating. Interment in the South Union Cemetery.

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News Items

Religious Census of the Ninety-First Congress

The religious balance among members of the Ninetieth Congress will be generally maintained in the Ninety-First, though several denominations least represented in politics show small gains, according to the authoritative Religious Census of Congress published in *Christianity Today*.

Noting that "1968 was a good year for incumbents," the magazine says totals of only two religious groups changed by more than one. The number of Roman Catholics in the House and Senate rose two, to 111. The Methodists, largest Protestant group in the Congress, dropped three to 90.

The survey shows gains of one apiece by several little-represented groups, including the Latter-Day Saints (Mormons), Lutherans, and Greek Orthodox. The Orthodox never had a member of Congress on record until two were elected to the House in 1966. The third is Pennsylvania Democrat Gus Yatron.

The Christian and Missionary Alliance, a 70,000-member evangelical group which supports 900 foreign missionaries, has its first member of Congress: Wilmer (Vinegar Bend) Mizell, a North Carolina Republican who used to pitch for the St. Louis Cardinals and the Pittsburgh Pirates. Mizell's pastor, the Rev. Don Lyerly of the Winston-Salem area, says Mizell is "much in demand as a lay preacher" and judges him "one of the finest there is."

The U.S. Senate gets its first member from the tiny Schwenkfelder Church in Pennsylvania Republican Richard Schweiker. Schweiker, whose religious group of 2,400 members is historically related to the Amish, has been a watchdog for minority religious rights during his years in the U.S. House.

Christianity Today's new census of the governors shows 9 Methodists, 8 Roman Catholics, 7 Baptists, 6 Episcopalians, 6 Presbyterians, 4 United Church of Christ, 3 Christian Church (Disciples of Christ), 2 Lutherans, 2 Latter-Day Saints; and 1 apiece for Jewish, Unitarian and "Protestant."

Who Will Counsel the Counselors?

Every clergyman engaged in personal counseling ministries should have a number of persons in other disciplines with whom he can consult.

This word from Dr. Neal Kuyper, director of the Presbyterian Counseling Service, Seattle.

"We may want to be all things to all men, but we cannot be," he said. "The task of counseling the unlimited numbers of people who come to a sensitive pastor is too large for the pastor alone."

Salvation Army Sponsors Psychedelic Art Show

Searching for a new public image, the 103-year-old Salvation Army is sponsoring an exhibition of 21 paintings and sculptures featuring the bold shapes and psychedelic colors of contemporary art.

Trying to free itself from the image as "a useful but aging relic of the Victorian era," the Army commissioners believe that there are new problems and new pressures to which they must respond.

Back to Court for Christmas Stamp Suit

Contending that "no church, no religion, and no God needs the help of the Federal Government and its Post Office Department to bring His witness to the American people, Glenn L. Archer of Protestants and Other Americans United for Separation of Church and State is continuing a suit to ban the 1967 and 1968 Christmas stamp issues.

The 1967 Christmas stamp depicts the Infant Jesus in the arms of his mother with his hand resting on what the P. O. Dept. describes as a Roman Catholic missal.

The original suit was filed by Americans United for Separation of Church and State, along with individual plaintiffs, contending that the stamp constituted religious propaganda and government proselytization for Christianity in general and the Roman Catholic Church in particular.

Logoi/Cook Team for Large-Scale Mexican Olympic Literature Campaign

Logoi, Inc. (formerly Latin Youth Publications) of Miami, Fla., and the David C. Cook Foundation, Elgin, Ill., cooperated in distributing more than a quarter of a million brightly jacketed booklets in Spanish to Olympic stars and their Mexican hosts in October.

Logoi used more than 300 Mexican youth and adults in a massive distribution program to reach as many as possible of Mexico City's six million people, 6,000 participating athletes and an additional one million visitors.

Seminary Enrollment Is Reported At All Time High

The combined enrollment of seminaries holding membership in the American Association of Theological Schools (AATS) reached an all-time high of 28,033 in September, the association reported.

While the total figure reflects statistics from 16 new members who joined since the 1967 tabulation, there were 946 more students in the schools which reported in both years.

The 1968 increase is 3.75 per cent over 1967.

Mormons Plan Temple In Washington Suburb

A new temple will be built near Washington, D.C., to serve members of the Church of Jesus Christ of Latter-Day Saints (Mormon) living in the eastern states, David O. McKay, president of the Church, announced in Salt Lake City.

The temple site is in suburban Maryland on acreage 120 feet above the surrounding terrain and overlooking Rock Creek Park. The 57-acre site was purchased by the Mormons in 1962 for \$850,000. Plans for the new temple will proceed as rapidly as possible, the president said.

Enstrom, Photographer, Dies At 92, Won Fame with "Grace" Picture

Eric Enstrom, whose photograph "Grace" hangs in thousands of homes, dining rooms and churches around the world, died in Grand Rapids, Minn., at the age of 92.

Mr. Enstrom, who spent most of his life as a portrait photographer in Bovey, Minn., in 1918 sought to take a picture showing that the war-weary world still had much to be thankful for.

One day a familiar peddler, Charles Wilden of Grand Rapids, called at the Enstrom home, selling footscrapers. Mr. Enstrom saw in Mr. Wilden's bearded face the kind of serenity he was seeking.

He had Mr. Wilden sit at a small table, on which he placed the family Bible, a pair of folded spectacles, a bowl of gruel, a loaf of bread and a knife.

Mr. Wilden folded his hands and bowed his head in a manner that was remarkably easy and natural. Mr. Enstrom had his picture.

Nixon Invites Mormon Choir To Sing at Inaugural Fete

The world-famous Church Tabernacle Choir

will sing at a program attending President-elect Richard M. Nixon's inauguration, according to J. Willard Marriott, chairman of the Inaugural Committee.

The 375-voice choir sang at President Lyndon B. Johnson's Inauguration in 1965, and Mr. Nixon has asked that the choir be invited to his.

"Evolution" Ruling Requires Little Adjustment by State's Schools

Evolution is now "a legal teaching subject" in Arkansas because of the U. S. Supreme Court's ruling that the state's anti-evolution law of 1926 was unconstitutional.

Educators greeted the court's decision with approval.

Arch W. Ford, state education commissioner, told newsmen, "It was a decision of the court that I expected. I did not expect the law to be sustained by the court."

When asked if any corrections would be needed in the state educational system as a result of the decision, Mr. Ford said, "It might have some psychological meaning on the teachers, but I don't think it has too much practical meaning. I think it's good that the law has been stricken."

Moral Values in Technological Age Debated at Conference

A blue-ribbon panel discussion on moral values in a technological age tended to view the issue in terms of a generation gap.

Dr. Harvey Cox of Harvard University, said today's youth "are walking on a narrow ledge between the restoration of traditional Western values and, on the other side, a deep pit of cynicism and nihilism."

He asked, "How can we help them move towards what we say we believe in and away from its opposite? . . . They say they are longing for a confrontation; but instead they are longing for a conversation—in which they expect to be taken seriously as human beings."

10-Day Asia Congress Closes, Announces Volunteer Evangelism Office

From out of the 10-day Asia-South Pacific Congress on Evangelism, held in Singapore, has come a volunteer cooperative effort called the Coordination Office for Evangelism in Asia.

"Christ Seeks Asia" was the theme of the congress, sponsored by the Billy Graham Evangelistic Association as a sequel to the 1966 Berlin World Congress on Evangelism. The theme will serve also as the slogan for the permanent organization set-up to "serve as a liaison" for evangelistic efforts in Asia.

Following the congress, Coordinating Director Dr. Stan Mooneyham entered Singapore's Youngbird Memorial Hospital with what doctors described as "a virus that has inflamed the heart muscle." Dr. Walter Smyth, vice president of the Billy Graham Evangelistic Association, said Dr. Mooneyham did not suffer a heart attack as was believed by some.

Minister Says South Africa Move Threatens All Foreign Churchmen

All foreign churchmen residing in South Africa are threatened with exile if they express views contrary to government policy, the Rev. Hans Haselbart said in a reaction to his own expulsion.

Mr. Haselbart, vice-rector of Lutheran Theological College in Natal, has been ordered to leave South Africa by Dec. 31. He charged foreign churchmen have become "second class citizens" because they must apply for the renewal of residence permits every three months.

One reason suggested by some observers was an article on Christian resistance to the state which Mr. Haselbart had written.

Ben Haden Leaves Bible Study Hour

His New Year's special message on December 29 will be the Rev. Ben Haden's last on the Bible Study Hour, according to executive director Russell T. Hitt.

The format is allegedly being shaped "to conform to the more personal character of modern radio" and will focus on pressing issues of the day in the light of Biblical truth.

Dr. D. Reginald Thomas will return for a series of messages and the program will also feature Dr. David A. Hubbard, president of Fuller Theological Seminary. Other notable speakers are scheduled for the months ahead.

"Breakthrough" TV to Feature

Myron Augsburg

Thirteen half-hour television programs are being produced by Inter-Church Evangelism featuring informal group discussions with evangelist Myron Augsburg.

To appear weekly on various stations across the country, the program titled "Breakthrough," will include participants of various age and interest groups chatting with the evangelist. Dr. Augsburg is also president of Eastern Mennonite College, Harrisonburg, Va.

Negro Evangelicals Take Action In "Social Crisis"

In an attempt to awaken the white community, especially the church, in acknowledging past failures which have contributed to the present crises, the Social Action Commission of the National Negro Evangelical Association has announced a new program of action.

The plan will address itself to the "current radically polarized structure" which seeks as well to lead blacks into constructive social action to help eradicate social problems, according to newly elected president, the Rev. George Perry of New York.

NNEA has first called upon its constituency to accelerate activities in the human rights movement "in an attempt to bring a fuller Christian leadership emphasis in the most controversial areas of the current revolution."

Blacks and whites will be brought together for dialogue in a program called "Operation Double Exposure." In addition, a lecture series directed toward Christian colleges and universities is designed to give understanding and direction to the white Christian community.

The National Negro Evangelical Association was founded in 1963 as prominent black evangelicals came together with a concern for reaching the total man with the Gospel of Jesus Christ.

Poling Hits China Committee's Charges As "Lie" and "Smear"

The Rev David Poling, president of the *Christian Herald*, has described as a "deliberate falsehood" and "a calculated smear" charges made by a group called Clergymen's Committee on China.

Mr. Poling issued his statement in response to an advertisement which the Clergymen's Commission on China placed in the Nov. 18 issue of *The New York Times*.

The *Christian Herald's* president also objected to the use of his uncle's name, the late Dr. Daniel A. Poling, in the advertisement. The ad carried the phrase "(Founded by Dr. Daniel A. Poling)" under the committee's name in a coupon soliciting funds.

Noting that the Clergymen's Committee on China objected to NCC statements which sup-

ported a halt to the bombing in North Vietnam, admission of Red China to the United Nations, and avoidance of "provocative military action against mainland China," Mr. Poling replied:

"The historic, eternal—often painful—popular task of the Christian church is to preach peace, to stand against warfare, to challenge the military mind and the armament mentality. When the Council of Churches—be it National or World—backs away or hesitates from this burning task, it is dishonest to the Bible and unfaithful to Christ."

Puerto Rico's Governor-Elect Pledges Christian Regime, "Strict Separation"

Governor-elect Luis A. Ferre says his administration, which will take over Jan. 2, will be "deeply Christian, but rooted in strict separation of church and state."

Mr. Ferre, a Roman Catholic, made his comments in addressing the Puerto Rico Evangelical Council.

Peasants Deify Mao in Morning Ritual

Mao Tse-tung has been quite successful in utilizing the religious nature and superstitions of Chinese peasants in establishing himself as the country's saviour, according to Paul Kauffman at his listening post in Hong Kong.

It has been reported from Hupeh Province that peasants there are being taught that they must worship Mao each morning upon arising. The ritual asks the people first to "salute Chairman Mao." The second is to say "Long Life to Chairman Mao." The third is to sing "The East is Red" (the Communist national anthem). Fourth, the people study Chairman Mao's "Great Instructions." And before every meal they are required to chant his supreme instructions or salute his portrait.

In the Wake of GI's, Nearly 2,000 Illegitimate Thais

During the past four years alone, American servicemen stationed in Thailand have fathered more than 2,000 illegitimate children.

The estimate is made by Frank J. Davis, executive director of the Philadelphia-based Pearl S. Buck Foundation.

The unfortunate youngsters are said to be the offspring of liaisons between Americans and Thai bar girls and hostesses who live with the troops during their tours under an arrangement known as the "hired wife" system.

U.S. Jewish Population Was 5.8 Million in 1967

More than half of the world's Jewish population of 13,628,000 lives in the Americas, according to the 1968 "American Jewish Year Book." Statistics cited in the annual publication, issued by the American Jewish Committee and the Jewish Publication Society, represent population as of December 31, 1967.

Of the total, 5,800,000 Jews live in the U.S., making it the nation with the largest Jewish constituency. The Soviet Union is second with 2,568,000. Israel has a Jewish population of 2,365,000 Jews; France with 535,000; and both Great Britain and Argentina with 450,000.

New York State is the home of 2,520,155 Jews; of this number 2,381,000 live in New York City and its immediate suburbs.

Nixon on Talk of Religion: A "Quaker-Like" Reticence

President-elect Richard M. Nixon has a Quaker-like reticence about talking about religious faith and, according to evangelist Billy Graham, has been fearful that some people would interpret his church-going during a campaign as a political bid for sympathetic public reaction.

Mr. Graham, a friend of Mr. Nixon for 20 years, commented on the President-elect in an interview carried on the CBS radio network program, "World of Religion."

The College "Radical Left"

—Only 2% of Enrollment

Radical left student organizations have almost doubled in three years but the percentage of student activists have not increased, according to Educational Testing Service.

The independent research agency surveyed 860 colleges and universities. Dr. Richard E. Peterson who headed the project collected data from deans of students.

Two per cent of the 6.7 million students in schools of higher education belong to radical groups. Another 8 to 10 per cent, the report said, strongly sympathize with the "movement for social change" and are "capable of temporary activation depending on the issues."

Catholic-Protestant Collaboration On Increase in Bible Work

Increasing collaboration between Protestants and Roman Catholics in Bible translation and distribution was forecast at a meeting of the Advisory Council of the American Bible Society.

Father Louis F. Hartman, C.S.S.R., executive director of the Catholic Biblical Association told the traditionally Protestant society that he "could see no reason" why Bible translations developed by one branch of Christendom could not also be used by the other.

"I would be happy to see the Today's English Version in the home of every Catholic—and have him read it," Father Hartman said. He referred to the modern language translation of the New Testament produced two years ago by the American Bible Society under the title, "Good News for Modern Man."

Peace Club Initiates Fast

A week-long fast on rice and orange juice in support of peace efforts in Vietnam and in concern for those caught in the aftermath of the war was promoted by nearly 100 Bethel College (Newton, Kan.,) students. The fast was observed from Sunday evening, November 10, through the following Sunday noon.

Sponsored by the Peace Club, the fast expected to raise between \$800 and \$900, which will be sent to the Mennonite Central Committee, Akron, Pa., for relief in Vietnam and Biafra. The funds are to be divided evenly between the two places, with the Vietnam portion going to both North and South Vietnamese needy persons.

"The purpose of the fast is to express our concern, in a very personal way, for the suffering that is going on in Biafra and Vietnam because of the war," David Janzen stated.